is again and again revealed and proclaimed the message of
His merciful Parent-hood.

To such a Personal God alone our souls can turn in prayer
as to our Father. Not inexhaustible energy, not irresistible
force, not indomitable power, it is a *Supreme. Personality* that
our yearning spirits need. We approach Him not as the
Creator in His wisdom, not as the King in His Majesty, not
as the judge in His equity, but as the Father, near and
accessible, tender and gentle, inviting and embracing ; the
Father combining in Himself, the Author, the Care-taker,
tin; Companion, the Exemplar, the Preceptor. As our
personal Father, how loving, how personally loving, how
permanently loving, how intently loving, how sweetly loving,
how certainly loving He is S All may fail; streams may How
back ; winds may be hushed in silence ; stars that have
shone on through aeons may be quenched in darkness;
heavens may be rolled up into a carpet; earth may break
up into mist; time that has fleeted on through immemorial
a^es may come to the stop of silence ; the whole creation
so rich with the manifestations of His majesty and mercy
may be engulfed in disorder; but His

Fatherly loye never
tails, is never exhausted. In the embrace of such a personal
God alone as our Mother, our simple child-like souls can revel
with those tender and sweet smiles which characterise a
lit lie child, with that beauty inexpressible which resides in
that benign form, with that heavenly purity that sparkles
in its genial looks> with that guileless simplicity, lamb-like
innocence, appealing meekness, touching humility that adorns
all its»graceful movements, with that ceaseless consciousness
of the mother's presence and the uninterrupted joy of feeling
the mother's nearness that dominates its innocent thoughts.
In our conception of God as the *Parama PurnsJia,* the
Supreme Person, Saint Ramakrishna Parama Hamsa gives
exceeding prominence to His relation to us as Mother. We